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(pp. 79 ff.). The author in his concluding chapter offers many valuable suggestions for the improvement of our consular system, although some of his statements seem to be slightly inconsistent. We are told that "the very best of consular services can accomplish but little for commerce" so long as a large part of our foreign trade is done through commission houses. The succeeding paragraph states: "That much can be accomplished, even with our present service, when there is a determination to enter foreign trade, is proven by the experience of the American firms who had availed themselves of the consular services in extending their trade abroad." The monograph as a whole, however, is well written, and with the accompanying bibliography forms a valuable basis for future contributors to the consular service of the United States.

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*A Modern Utopia.* By H. G. WELLS. New York: Charles Scribner's Sons, 1905. Pp. 392.

This book is written with an intimate knowledge of former ideal commonwealths and is a conscious attempt to describe a utopia that is not utopian. It is not static but dynamic; not destructive of individual initiative, but planned in every way to foster it. It is a description of what the world would be like if the highest ideals of the present time were realized. As one reads the easy narrative and description of the journey of a literary man and a botanist to a land that is just the other side of the Swiss Alps, one is convinced that Utopia, like the kingdom of heaven, is within.

"Failure in a Modern Utopia" outlines a disposition of deformity, disease, and crime that is just what most thoughtful men and women would like to see realized. Criminals are segregated on islands where they may enjoy themselves, but may not corrupt the rest of the world or reproduce their kind. Jails are abolished.

The chapter on "The Samurai" is by all means the most interesting part, containing the kernel of the book. The Samurai constitute an order of "voluntary nobility" open to every physically and mentally healthy adult who will observe its rules of living. This order does most of the responsible work of the state. The members

live under a rule of self-discipline of impulses and emotions which is intended to develop moral habit, and to secure the maximum co-operation of all men of good intent. The classification of society is not along economic lines, but men and women classify themselves according to what we would call their social efficiency. They have the opportunity to class themselves as high as they can.

CHICAGO

C. M. H.